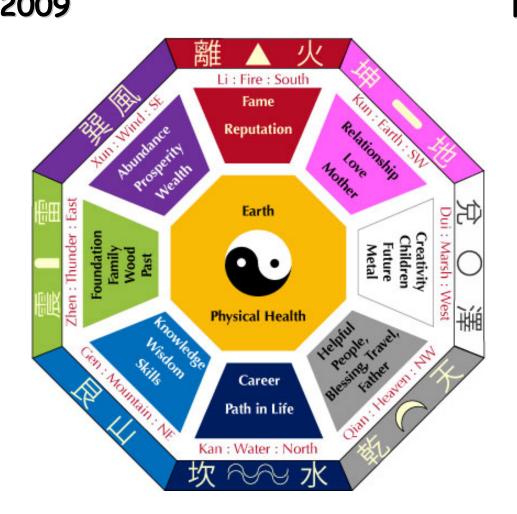
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The Eight Trigrams of the I-Ching



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Contact Reverend Robertson 630-229-4434 john@7starsma.com www.holisticceremoines.wordpress.com



Complementary Health & Exercise

Fall 2009

Editor/Publisher John Robertson

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The Wisdom of Confucius



"A father's and a mother's age must be borne in mind; with joy on the one hand, fear on the other."

Editor's Notebook

Welcome to our final issue of 2009, it seems that this year has gone very quickly. It has been a time of great change for all our classes. Our T'ai Chi classes have expanded at Roselle Park District, and new programs have started at Wheaton Sport Center. Our classes in Elmhurst and Villa Park are at their strongest ever. The classes at Elmhurst celebrate their 10th anniversary this fall. The changes will continue in 2010, we have more new locations and classes coming; everything will be revealed in our Winter 2010 issue.

New students are the lifeblood of our programs, and we want students just like you in class. If you know of anyone, or meet anyone who you think could benefit please invite them to come to try out a class. New students are welcome to come and try out any of our beginner's classes.

The final quarter of the year will kick off with free demonstration classes at all our locations. Current students are welcome to come and work out and chat to prospects; and remember to bring a friend!

Earlier this year I was asked what the symbols on the South Korean flag represented, and about the I-Ching. Not an easy question to answer; Confucius spent a lifetime studying the I-Ching and is said to have died wishing he had fifty more years to devote to the study of this book. So this issue we start a two part look at the eight tri-grams of the I-Ching. This only scratches the surface, and I hope it goes someway to answering those questions.

John Robertson

He lives most life whoever breathes most air

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Tuesday, December 22nd 12:30pm Monday, January 4th 6:00pm

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Free public service class - registration is recommended

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By Dr. Jim Claussen

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Famous T'ai Chi Practitioners

John Robertson - June 2008

Former NBA star Robert Parish credited the ancient martial art of T'ai Chi with his durability strength, agility and remarkable endurance.¹ He played more games than any other player in NBA history.²

Inspired by his success, fellow Celtics players Reggie Lewis and Rick Fox signed on with Parish's T'ai Chi instructor; Master Yao Li of the Boston Kung Fu Tai Chi Institute.¹

Starting his career in 1976 with the Golden State Warriors; he was traded to the Boston Celtics in 1980; then to the Charlotte Hornets 1994; finishing out his career with the Chicago Bulls from 1996 to 1997; retiring at the age of 43.

Parish ranked 13^{th} in the NBA scoring 23,334 points, he is sixth in rebounds with 14,715, sixth in blocked shots with 2,361 and eighth in field goals made with 9,614.²

1 Gentlemen's Quarterly V. 62 Dec. 92, p 256-60 March 13, 1999 2 www.nba.com

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Every Monday at 2:00pm September 21st & November 2nd

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Article reprinted from the Winter 1991 issue of "Qi Journal" By Dan Miller

An investigation of almost any culture, tradition, or religion will reveal the use of symbols to convey meaning beyond what is easily communicable in spoken or written language. The phrase "a picture is worth a thousand words" has proven true since time immemorial. In China, one widely recognized group of symbols that holds deep meaning in Chinese philosophy is the "Pa Kua" ("Bagua" in Pinyin) or "Eight Trigrams."

Most Westerners who are somewhat familiar with Chinese philosophy will recognize the eight trigrams as the building blocks that form the 64 hexagrams of the I-Ching or Book of Changes. However, the majority of I-Ching texts available today in English dive directly into commentary on the hexagrams without fully explaining the meaning and usage of the trigrams.

An understanding of the eight trigrams and the two primary trigram arrangements can provide great insight into a study of the I-Ching and facilitate a deeper understanding of the patterns of change inherent in nature and in human life. This article will briefly look at the history, meaning, and usage of the eight trigrams as arranged in the Fu Hsi (also called Hsien T'ien) and King Wen (also called Hou T'ien) diagrams.

The trigrams are essentially codifications of naturally occuring processes. By combining symbols that reflect dynamic elements in nature and the human process, the Chinese have sought to understand and predict patterns, cycles, and polarities which are present in nature and human development. Two such trigram combinations, the Hsien T'ien T'u and the Hou T'ien T'u, represent the balance of polar elements and the nature of cyclical change, respectively.

By studying the relationships of the trigrams in these configurations, one can learn to apply these symbols to individual development and gain insights into past and future events. Through identification with the trigram arrangements and the natural development process, one can adapt to fit smoothly into patterns of nature and seek balance within cycles of growth.

History

Trying to strictly define the source of any Chinese philosophical or religious concept is an exercise in frustration. Because so many traditions, customs, cultural influences, religions and philosophies in China are overlapping, and because the majority of Chinese history prior to 776 B.C. is legend, it is almost impossible to trace the exact source of any particular practice or concept. As an example, while writing on the "Background of the Book of Change" in his book I Ching: The Book of Change, John Blofeld has this to say on the subject of Chinese religion:

"In China, a clearcut distinction was seldom to be made between separate duties to the family, to the state and to the Gods - all of them being considered as overlapping parts of a single whole. Similarly, few Chinese make much distinction between one religion and another. We are apt to speak of a Chinese acquaintance as being a Confucian and/or Taoist and/or Buddhist; whereas he, if for once he ponders the matter deeply, may smilingly confess that he is all of those and something more as well; for there are whole segments of the traditional Chinese religion which fit into none of those categories; they have most curiously existed for several thousand years without even acquiring a name! When an elderly or middle-aged Chinese refers to his Chiao (religion)--which, by the way, is remarkably seldom--he is generally speaking of a highly individual compound of Confucian, Taoist and Buddhist ingredients (and others even more ancient but nameless) which happens to suit himself."

In pre-dynastic times, China was ruled by the mythical Five Emperors (Wu Ti). The Five Emperors ruled in succession during the "golden age of antiquity" (prior to 2357 B.C.) and have traditionally been considered sages and cultural heros, if not semi-divine beings, by the Chinese.

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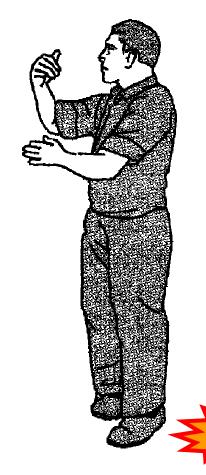
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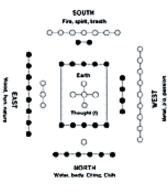
The Eight Trigrams of the I Ching continued:

When researching any topic relating to Chinese history, philosophy, or religion, it is best to cross reference a variety of sources and even then keep in mind that, in many instances, the author is taking his best guess if he attempts to pinpoint the origin of a particular concept. That having been said, I will give you my "best guess" at the eight trigrams.

Thus we find that these Five Emperors; Fu Hsi (Subduer of Animals), Shen Nung (the Divine Farmer), Huang-Ti (the Yellow Emperor), Shao Hao, and Chuan Hsu, have each been credited with many inventions, the I-Ching (as well as inventing hunting, fishing, and trapping) nearly 5,000 years ago. There are any number of stories that have been written pertaining to Fu Hsi's discovery of the trigrams.

One story says that Fu Hsi derived the eight trigrams from the Yellow River Map (Ho T'u). This map (shown right) was revealed to him on the back of a supernatural animal called a "Dragon Horse" that rose from the waters of the Yellow River. Another story describes Fu Hsi as finding the trigrams hidden in the patterns on a tortoise shell. Still another tale states that he created the trigrams after careful observation and contemplation of the natural objects around him.

While accrediting the discovery of the trigrams to a mythical Emperor has a nice mystical flavor to it, there is no evidence that the trigrams existed prior to the Shang Dynasty (1766-1123 B.C.). Of course, actual archaeological existence of anything prior to the Shang Dynasty is scarce (within the last 15 years there have been Hsia Dynasty findings). However, analysis of inscriptions found in tortoise shell and bone from the Shang period leads some scholars to believe that the Shang people practiced divination using the tortoise shell, not the trigrams or hexagrams.

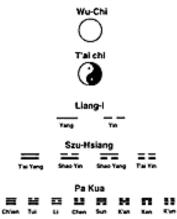


It is speculated that the Shang people heated the tortoise shell with fire until cracks appeared. The Diviner would read the cracks and be able to answer intuitively questions about one's future. It is thought that the patterns that typically reappeared when the shell was heated were given meaning, and this practice eventually led to the formation of the trigrams and hexagrams.

While tortoise shell divination could very well have led to the formation the trigrams and explain one of the Fu Hsi myths, I tend to believe that the formation of the trigrams and hexagrams came about through an evolutionary numerological process which started with the concept of yin and yang. This evolution could have occured prior to the Shang period and the trigrams adopted by the Diviners at a later time.

The ancient Chinese people were very practical and straight-forward. In many instances, the foundation of their belief system was based on what was occurring naturally around them. They noted that nature was in constant change and that there were noticeable patterns, rhythms and cycles inherent in this change. They observed daily cycles, monthly cycles, and yearly cycles and they sought to define them to better understand patterns of nature and conditions of human life.

The two extreme ends of the observed cyclic continuum they called yin and yang. The idea of yin and yang became a kernel that sprouted more complex patterns. Everything under the sun was said to originate from yin and yang.



In the West, many individuals tend to incorrectly think of yin and yang as strictly defined "opposites." All relationships based on yin and yang are relative and the mutual interaction of both aspects must be considered, therefore, nothing can be defined as strictly yin or strictly yang. Additionally, yin and yang are never to be considered in a permanent state. There is always dynamic movement.

This dynamic movement and the relative nature of yin and yang led to yin and yang combinations, the first of which is called Szu-Hsaing. Yin and yang are symbolically represented by the Liang-I (two symbols). The Yang-I is represented by a continuous straight line and the Yin-I is represented by a broken line. The Szu-Hsiang (four figures) are formed by combining the Yin-I and the Yang-I as shown in the illustration.

The Szu-Hsaing represent the maximum number sets that can be formed by combining two differing elements in sets of two. The Szu-Hsaing are given

names of T'ai Yang (Greater Yang), Shao Yin (Lesser Yin), Shao Yang (Lesser Yang), and T'ai Yin (Greater Yin). By similarly combining the Szu-Hsiang, we can obtain the Pa Kua (Eight Trigrams).

In Appendix III of the I-Ching there is a famous passage: "In the Changes there is the Supreme Ultimate (T'ai Chi), which produced the Two Forms (yin and yang). These Two Forms produced the four emblems (Szu-Hsiang), and these four emblems produced the eight trigrams (Pa Kua). The eight trigrams serve to determine good and bad fortune (for human affairs), and from this good and bad fortune spring the great activities (of human life)."

The Trigrams

The trigrams were said to have been instituted by the sages through their observation of the Szu-Hsiang. They represent the maximum number of combinations of the Yin-I and the Yang-I in sets of three. Their names are Ch'ien, Tui, Li, Chen, Sun, K'an, Ken, and K'un.

The trigrams are frequently associated with natural objects (Heaven, Lake, Fire, Thunder, Wind, Water, Mountain, and Earth respectively), as well as animals, members of the family, numbers, parts of the body, directions on the compass, seasons of the year, etc.

Although the trigrams have many names associated with them, one should not attach too much importance to the name or association. Though the components of transformation share some characteristics with the natural object for which it is named, the trigrams represent transformations that cannot be tied adequately to a given name in the literal sense. The concepts represented by the trigrams are dynamic and associating them too closely with physical objects or concrete ideas will undermine and limit the symbology.

Just as the trigrams should not be limited in use by associating them too closely with specific ideas or objects. they should also not be thought of as mystical symbols having powers of their own. Although some Feng Shui will hang the trigrams on walls to "ward off evil spirits" or balance the "energy" of a room and there are religious factions in China which believe these symbols hold mystical powers, one should keep in mind that the trigrams are simply codifications of natural processes. It is the movement and change that they represent that we seek to understand through the use of the trigrams.

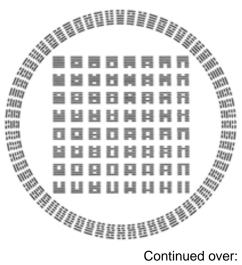
While I do believe that archetypical images can hold certain powers, I have often seen esoteria turn into misinterpretation, illusion, and fantasy. Unless one has been fully initiated into a religious discipline that believes in and understands these powers, it is probably best to avoid these attachments.

Also, it should be said that the trigrams and hexagram symbols provide far more than a basis for an oracle used for fortune telling, prophecy, or divination. Although it is frequently used as such, many books that have been published on the I-Ching over-emphasize this aspect and thus students loose sight of the underlying system and structure which profoundly expresses patterns of movement and change. The trigrams and hexagrams have been used widely in the fields of philosophy, astrology, medicine, geomancy, numerology, emblemology, martial arts and mathematics.

Of great significance is the fact that the Chinese took symbols such as the Yin-I and the Yang-I, which are representations of dynamic concepts, and used them as building blocks to represent and allude to other ideas. In this sense, the combinations of the Yin-I and Yang-I, especially as they are used in the areas of numerology and emblemology, are algorithmic.

An algorithm is a recursive mathematical rule or procedure. Modern day computers perform almost all of their functions based on algorithms and the only language computers understand is the binary language. Everything the computer does--mathematical calculations, word processing, graphics, you name it--is performed using binary arithmetic and binary representation.

If we let the Yang-I represent the number one and the Yin-I represent a zero, it is easy to see that the combinations that form the Szu-Hsiang and the Pa Kua follow the rules of binary arithmetic. In fact, in the well known hexagram circle (shown right) of the Sung dynasty philosopher Shao Yung (1011-1077), the hexagrams are arranged in an exact representation of binary arithmetic (each hexagram in succession is a binary representation of the numbers from 0 to 63).

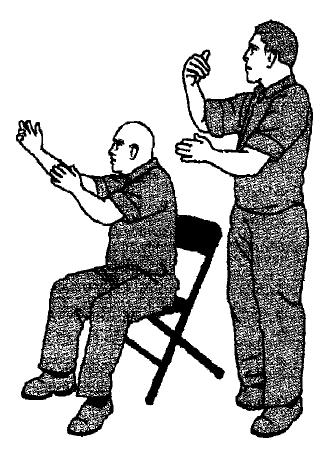


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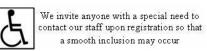
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The Eight Trigrams of the I Ching continued:

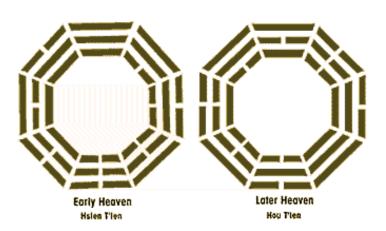
In the West, binary arithmetic was discovered by the German mathematician Gottfried Willhelm Leibnitz (1646-1716), who published his findings in 1679. In the field of mathematics, Leibnitz excelled in the areas of combinatorial analysis and symbolic reasoning. While he is noted as a pioneer in these fields, Shao Yung is the true trailblazer - he worked out his arrangement of the hexagrams in 1060.

Shao Yung combined "emblemology" and numerology derived from the teachings he received from Li Chih-Ts'ai (died 1045) to form his diagram. These teaching included explanation of the diagrams and emblems of the Ho T'u (River Chart), the Lo Shu (Lo Writing), the hexagrams of the I-Ching, and the Hsien T'ien T'u (trigram arrangement of Fu Hsi). According to Ch'eng Hao (1032-1085) in his "Epitaph to Shao Yung," Li had received these ideas through a line of Taoists which can be traced back to Ch'en T'uan (906-989). Shao Yung's biography is also recorded in the Sung Shih (History of the Sung Dynasty).

In his Kuan-wu P'ien (Treatise on the Observation of Things), Shao Yung states, "Although my diagrams have no writing, I can discourse the livelong day without departing from them. For in them the principles of Heaven, Earth, and all things are completely embodied." 3 One of the diagrams Shao refers to in his work is the Hsien T'ien T'u or the "Early Heaven" arrangement of the trigrams.

Early Heaven and Later Heaven

Before going any further with the discussion of the eight trigrams, a discussion of the terms "Early Heaven" and "Later Heaven" is appropriate.



These concepts have very deep meaning in Chinese thought and I would be remiss if I did not address the subject before turning to a discussion of the Fu Hsi (Early Heaven) and King Wen (Later Heaven) trigram arrangements. (Note: The Chinese terms Hsien T'ien (Early Heaven or Pre-Heaven) and Hou T'ien (Later Heaven or Post-Heaven), which describe the two trigram arrangements, also have been translated conveniently to English as "prenatal" and "postnatal," respectively.)

In general terms, Early Heaven represents innate energies and Later Heaven represents acquired energies. Innate, or prenatal energy is

genetic and hereditary in nature--it is life energy that represents life potentiality, or the possibility of life manifestation. The acquired, or postnatal energy is created by the prenatal energies after the manifestation of life. In the human, postnatal energies are formed upon conception.

Early Heaven energies are not strictly related to the human, but represent all environmental elements that are involved in conception of new life and these elements remain active in guiding the growth and maturation of that life. When the Early Heaven energy has been exhausted, life in its material form will typically end.

Movement launched by the Early Heaven energy is developed and nourished by Later Heaven energy. Later Heaven energy is manifest the moment life is conceived and is sustained by the Early Heaven force and nourished by the environment through the intake of food and air. The Early Heaven energies form a foundation for the Later Heaven energies to build upon.

In accordance with these concepts, the Later Heaven arrangement of the trigrams shows a self-generating cyclic movement while the Early Heaven arrangement indicates the interaction of the polar forces which actually bring about creation. It is said that knowing how to relate and work with these two trigram arrangements when practicing Chinese Ch'i Kung (Qigong) or Internal Martial Arts will lead to internal restoration and completion of one's ch'i (Qi). Knowing how to preserve Early Heaven energy (the body's innate energy) and cultivate pure Later Heaven energy (energy derived from food and air) in the body are key aspects in maintenance of health through Chinese Ch'i Kung or Internal Martial Arts practice.

Discover the Secrets of Chinese Health Balls

Delve deeper into the benefits of Chinese Health Balls, discover advanced exercises, massage techniques & much more. With time to practice and try different sizes & types this class is ideal for both beginners & current users.

Friday, September 25th ~ 7:00pm

The Lightheart Center, 165 S. Church St., Winfield, IL 60190 ~ Call 630 260 1084 or visit www.7starsma.com/schedules.html

Friday, October 16th ~ 9:00am

Relax4Life, 26402 N. Edgemond Lane, Barrington, IL 60010 Registration: 847 842 1752 or visit www.relax4life.com

Friday, October 16th ~ 7:00pm Saturday, October 17th ~ 1:00pm

Elgin Community College, 1700 Spartan Drive, Elgin, IL 60123 Registration: 847 697 1000 or visit www.elgin.edu

Thurs, Dec 10th ~ 7:00pm

The Reiki Council 165 S. Church St., Winfield, IL 60190 ~ Call 630 260 1084 or visit www.7starsma.com/schedules.html



Thirty Easy Ways to Eat Better Now

Taken from the August 2008 'Tufts Health & Nutrition Letter'

- 1. Use the smallest plate that will accommodate the food.
- 2. Forget "family style." Serve from the stove, instead.
- 3. Make double vegetables--and serve them first.
- 4. Switch to whole-wheat pasta.
- 5. Go vegetarian one night a week.
- 6. Think before you spread. Newer, whole-grain breads are tasty without butter, margarine.
- 7. Give your flour more power. Substitute whole wheat or oat flour for up to half the flour in pancakes, waffles, muffins, etc. You may need to add a bit more leavening.
- 8. Brew your own cold beverages.
- 9. Sip your minerals. Drink mineral water with a wedge of lemon.
- 10. Switch from whole milk to low-fat or skim.
- 11. Take your coffee "black.
- 12. Don't put a salt shaker on the table.
- 13. Drain and rinse canned beans for a salt-fighting strategy.
- 14. Eat fish every Friday--broiled, grilled, baked,
- 15. Cook in vegetable oil instead of butter.
- 16. Opt for nonstick pans.' You won't need to coat the pan, with oil for cooking.
- 17. Put your meat on a diet. Buy leaner cuts, trim visible fat.
- 18. Make your rice brown. Brown rice can fight heart disease and some cancers.
- 19. Dress your salads lightly. Green up your lettuce.
- 20. Switch to darker green varieties.
- 21. Sneak veggies into other dishes. Finely chopped or pureed vegetables can be barely, noticed in soups, stews, casseroles and pasta dishes.
- 22. Add onions and garlic.
- 23. Avoid extras with canned fruits and vegetables. Look for "no salt added" labels and select fruit canned with 100 percent fruit juice.
- 24. Eat fruit instead of drinking juice for dietary fiber benefits.
- 25. Top your cereal with berries.
- 26. Eat breakfast.
- 27. Put away the TV trays. Eat only in your kitchen and dining room.
- 28. Quit the "clean the plate club."
- Slow down. Pause to really taste and savor your food. Give your body time' to give the "stop" signal.
- 30. Don't expose yourself to excess.



Reiki is a Japanese technique used for stress reduction and relaxation. It can promote personal wellbeing, balance and selfimprovement. Reiki is safe, gentle and non-invasive.

> Jane Van De Velde, RN, DNP Reiki Practitioner & Teacher

Services Available Private Reiki Sessions Presentations for Community Groups Reiki Classes: Level I Level II Advanced Reiki Practice

For more information or to schedule a class or session, visit Jane's website... Inspiretoheal.com 630-244-8141

Reverend Barbara M. Rocha



Spiritual and Holistic Counsellor

- Health and Wellness
 Aura Readings
- Past Life Regressions
- Energy Facilitation
- Reiki Master Teacher
 Animal Reiki
- Holistic & Esoteric Instruction
 - > Angelic Healing
 - Iridology
 - Reflexology
 - Manual Lymph Drainage
 Tuning Fork Therapy
- Weddings & Commitment Ceremonies
 - Blessings for People and Animals

Aura Pictures and Interpretations for People and Animals

Auras are a particular atmosphere or quality that surrounds a person, animal, place or thing. It is an energy field that is emitted that appears as colours or feelings to others. It can inform you about what is going on in your life, the stresses and growths so that proper body-mind-spirit connection can be formed. Understanding these points aids you to enhance your life and make it work for you instead of against you.

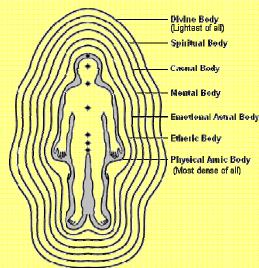
You will receive an aura picture and interpretation in which you will have your angels and spirit guides identified, receive a general feedback on what is going on in your life to allow you to make clearer choices to create abundance. Concentration is on the "soul" or "Akasha" level rather then just the physical level. When you have a better understanding of the "whole" you are better in tune to yourself.

For interpretations for animals the companions of the animals also receive an insight to the animals thoughts and personality so they can better understand how to co-exist with them. It assists the companion to better communicate and understand choices they are making to allow a more loving and special relationship with their companion.

By appointment only (630) 510 7104 www.theangelrev.com E-mail barb@theangelrev.com Reverend Barbara M. Rocha

\$10.00 off any service, one coupon per person, offer expires 12/24/09

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All advertising must be in Microsoft Word format, preferably in an appropriately sized text box.

Magazine schedules and copy deadlines:

Winter issue - includes January, February, March - published November 31st - deadline October 31st

Spring issue - includes April, May, June - published February 28th - deadline January 31st

Summer issue - includes July, August, September - published May 31st - deadline April 30th

Fall issue - includes October, November, December - published August 30th - deadline July 30th

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- Be described as a mini vacation

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Our classes include:

- T'ai Chi Ch'uan
- Adult or Children's Self-defense
- The Six Healing Sounds
- An Introduction to Karate
- A Guide to Fall Prevention
- An Introduction to Chinese Health Balls
- 50 Secrets of the World's Longest Living People
- Are You Ready? FEMA Disaster Preparedness program

630-229-4434 john@learninglunches.org www.learninglunches.org Health and safety education in your location, at your convenience

Class Calendar & Programs

Elmhurst

Courts Plus - A Centre for Sports, Health and Fitness 186 S. West Avenue Elmhurst, IL 60126

Easy T'ai Chi Thursdays, 11:30am - 12:15pm September 24th (6 weeks) November 5th (6 weeks)

Beginners T'ai Chi Thursdays, 12:30pm - 1:30pm September 24th (6 weeks) November 5th (6 weeks)

Continuing T'ai Chi Tuesdays, 12:30pm - 1:30pm September 22nd (6 weeks) November 3rd (6 weeks)

An Introduction to Chinese Health Balls Saturday, December 12th 1:00pm - 2:00pm

Registration: 630 833 5064

Wheaton

Wheaton Sport Center 1000 W. Prairie, Wheaton, IL 60187

Beginners T'ai Chi Mondays, 2:00pm - 3:00pm September 21st (6 weeks) November 2nd (6 weeks)

Continuing T'ai Chi Mondays, 3:00pm - 4:00pm September 21st (6 weeks) November 2nd (6 weeks)

Registration: 630 690 0887



Roselle

Clauss Recreation Center 555 W. Bryn Mawr Avenue, Roselle, IL 60172

Beginners T'ai Chi Mondays, 5:40pm - 6:40pm September 21st (6 weeks) November 2nd (6 weeks)

Beginners T'ai Chi Tuesdays, 9:00am - 10:00am September 22nd (6 weeks) November 3rd (6 weeks)

Continuing T'ai Chi Tuesdays, 10:00am - 11:00am September 22nd (6 weeks) November 3rd (6 weeks)

An Introduction to Chinese Health Balls Thursday, September 24th 7:00pm - 8:00pm

Registration: 630 894 4200

Barrington

Relax4Life 26402 N. Edgemond Lane, Barrington, IL 60010

Discover the Secrets of Chinese Health Balls Friday, October 16th 9:00am - noon This class is worth 3 CEU's

Registration: 847 842 1752 www.relax4life.com

Warrenville

Warrenville Park District 3 S. 260 Warren Avenue, Warrenville, IL 60555

An Introduction to Chinese Health Balls Monday, November 23rd 7:00pm - 8:00pm

Registration: 630 393 7279

Villa Park

Iowa Community Centre 338 N. Iowa Avenue Villa Park, IL 60181

Beginners T'ai Chi Tuesdays, 2:00pm - 3:00pm September 22nd (6 weeks) November 3rd (6 weeks)

Continuing T'ai Chi Thursdays, 2:00pm - 3:00pm September 24th (6 weeks) November 5th (6 weeks)

Registration: 630 834 8970

Wood Dale

Wood Dale Recreation Complex 111 E. Foster Avenue, Wood Dale, IL 60191

An Introduction to Chinese Health Balls Thursday, October 15th 7:00pm - 8:00pm

Registration: 630 595 9333

Elgin

Elgin Community College 1700 Spartan Drive, Elgin, IL 60123-7193

Discover the Secrets of Chinese Health Balls Friday, October 16th 7:00pm - 9:00pm Saturday, October 17th 1:00pm - 3:00pm

Registration: 847 697 1000

All our classes are suitable for all ages and abilities. In our classes students may choose to stand or sit throughout the class.

ROSELLE PARK DISTRICT Do you want to get up, get fit and stay fit?

Then we are here to show you that you can ~ no matter your age or current ability!

Drop in at anytime on our demonstration classes; have all your questions answered, take the chance to try it for yourself, meet the Instructor & current students.

Wheaton

Monday, September 14th 2:00pm to 4:00pm

> Wheaton Sport Center 1000 W. Prairie, Wheaton, IL 60187

630 690 0887

Roselle

Tuesday, September 15th 9:00am to 11:00am

> Clauss Recreation Center 555 W. Bryn Mawr Avenue, Roselle, IL 60172

> > 630 894 4200







Villa Park

Tuesday, September 15th 1:00pm to 3:00pm

> Iowa Community Centre 338 N. Iowa A venue Villa Park, IL 60181

630 834 8970

Elmhurst

Thursday, September 17th 11:30am to 1:30pm

> Courts Plus 186 S. West Avenue Elmhurst, IL 60126

630 833 5064

